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## THE PLANS OF INSTRUCTION FOR THE GERMAN MIDDLE-CLASS SCHOOLS AND THE REGULATIONS OF THE GOVERNMENT.

IN order to show how the results discussed in a former article of mine<sup>1</sup> are attained, I wish to publish the result of lessons in the different kinds of our middle-class schools, and the regulations of our government concerning the methods of teaching. I think it a matter of no small interest for my American colleagues to compare the number of lessons devoted weekly to the different branches of instruction and to weigh against each other the results attained in both our countries which today are looked upon as so prominent in school affairs. I have had some criticism on account of the article above mentioned, from some of my American friends who think that the amount of work devoted to some branches of instruction is not commensurate with the results obtained. I grant that there may be some truth in such a statement, but the greater part of what has been learned in a course of nine years' study cannot be shown in formal examination. Thousands of seeds that were strewn in the young hearts and brains do not show signs of growth during school time, but in later years they do yield a harvest; while, on the other hand, much of the knowledge crammed into the heads just for the sake of examination proves worthless in the trials of life. The case of Latin, Greek, and mathematics offers a very interesting illustration, with the overwhelming number of lessons during the year and the short space of time given to the oral examination, as well as the few papers set upon these subjects. The result is that, with all the great amount of work, only very few points can be brought up for examination, and if these points are not wisely chosen, the student suffers.

The following plans of study will illustrate the methods now in vogue in our country in the different kinds of secondary schools. I have noticed, in magazines and in books dealing with education in Germany, various ways of illustrating the actual working time-

<sup>1</sup> "The Examination of Maturity in the German *Gymnasium* and the *Real-Gymnasium*," SCHOOL REVIEW, November, 1903.

tables of our schools. These are more or less correct, but lack in some minor points in which a person visiting the country is likely to make mistakes. I have, therefore, tried in these plans to bring together all the information that can be very well demanded in a graphic description.

## A. PLAN OF THE GYMNASIUM.

	VI	V	IV	U. <sup>1</sup> III	O. III	U. II	O. II	U. I	O. I	Total weekly	Total 9 years
Religion.....	3 <sup>3</sup>	2	2	2	2	2	2	2	2	10	760
German, <sup>4</sup> and Tales from History.....	{ 3 4 } 1 4 1	2 3	3	2	2	3	3	3	3	26	1,040
Latin.....	8	8	8	8	8	7	7	7	7	68	2,720
Greek.....	..	..	..	..	6	6	6	6	6	30	1,200
French.....	..	..	4	2	2	3	3	3	3	20	800
Hebrew or English <sup>5</sup> .....	..	..	..	..	..	..	2	2	2	..	..
History.....	..	..	2	2	2	2	3	3	3	17	680
Geography.....	2	2	2	1	1	1	..	..	..	9	360
Mathematics.....	4	4	4	3	3	4	4	4	4	34	1,360
Natural history (physics).....	2	2	2	2	2	2	2	2	2	18	720
Writing.....	2	2	..	..	..	..	..	..	..	4	160
Drawing.....	..	2	2	2	2	.. <sup>6</sup>	.. <sup>6</sup>	.. <sup>6</sup>	.. <sup>6</sup>	8	320
Gymnastics.....	3	3	3	3	3	3	3	3	3	27	1,080
Singing.....	2	2	..	..	..	..	..	..	..	4	160
Together weekly.....	30	30	32	27	33	33	33	33	33	284	11,360

## B. PLAN OF REALGYMNASIUM.

	VI	V	IV	U. III	O. III	U. II	O. II	U. I	O. I	Total weekly	Total 9 years
Religion.....	3	2	2	2	2	2	2	2	2	10	760
German and historical tales.....	4	3	3	3	3	3	3	3	3	28	1,120
Latin.....	8	8	7	5	5	4	4	4	4	49	1,960
French.....	..	..	5	4	4	4	4	4	4	20	1,160
English.....	..	..	..	3	3	3	3	3	3	18	720
History.....	..	..	2	2	2	2	3	3	3	17	680
Geography.....	2	2	2	2	1	..	..	..	..	9	360
Mathematics.....	4	4	4	5	5	5	5	5	5	42	1,680
Physics.....	2	2	2	2	2	4	5	5	5	29	1,160
Natural science writing.....	2	2	..	..	..	..	..	..	..	4	160
Drawing.....	..	2	2	2	2	2	2	2	2	16	640
Singing.....	2	2	..	..	..	..	..	..	..	4	160
Gymnastics.....	3	3	3	3	3	3	3	3	3	27	1,080
Together.....	30	30	32	33	32	32	34	34	34	291	11,640

<sup>1</sup> The names of the classes are expressed in Latin words: *Sexta to Prima*(?). The three highest classes (*Tertia to Prima*) are dissolved into two courses of one year's duration each. Their names are Upper and Lower Third, Upper and Lower Second, and Upper and Lower First.

<sup>2</sup> U. III means *Unter-Tertia*, i. e., Lower Third; O. III, *Ober-Tertia*=Upper Third.

<sup>3</sup> These numbers indicate the lessons given in each form.

<sup>4</sup> For the two lowest classes there is no regular instruction in history. Tales from history are told instead during the German lessons.

<sup>5</sup> By selection; optional.

<sup>6</sup> Optional.

## C. PLAN OF THE OBERREALSCHULE.

	VI	V	IV	U. III	O. III	U. II	O. II	U. I	O. I	Total weekly	Total o years
Religion.....	3	2	2	2	2	2	2	2	2	19	760
German and Tales from History.....	5	4	4	3	3	3	4	4	4	34	1,360
French.....	6	6	6	6	6	5	4	4	4	47	1,880
English.....	..	..	..	5	4	4	4	4	4	25	1,000
History.....	..	..	3	2	2	2	3	3	3	18	720
Geography.....	2	2	2	2	2	1	1	1	1	14	560
Mathematics.....	5	5	6	6	5	5	5	5	5	47	1,880
Physics and natural science	2	2	2	2	4	6	6	6	6	36	1,440
Drawing.....	..	2	2	2	2	2	2	2	2	16	640
Writing.....	2	2	2	..	..	..	..	..	..	6	240
Gymnastics.....	3	3	3	3	3	3	3	3	3	27	1,080
Singing.....	2	2	..	..	..	..	..	..	..	4	160
Together.....	30	30	32	33	33	33	34	34	34	293	11,720

## D. PLAN OF THE REALSCHULE.\*

	VI	V	IV	III	II	I	Total, weekly	Total, 6 years
Religion.....	3	2	2	2	2	2	13	520
German and tales from history.....	6	5	5	5	4	4	29	1,160
French.....	6	6	6	5	4	4	31	1,240
English.....	..	..	..	5	4	4	13	520
History.....	..	..	3	2	2	2	9	360
Geography.....	2	2	2	2	2	2	12	480
Mathematics.....	4	4	5	5	5	5	28	1,120
Physics and natural science.....	2	2	2	2	5	5	18	720
Writing.....	2	2	2	..	..	..	6	240
Drawing.....	..	2	2	2	2	2	10	400
Gymnastics.....	3	3	3	3	3	3	18	720
Singing.....	2	2	..	..	..	..	4	160
Together.....	30	30	32	33	33	33	191	7,640

\* This species of schools has on the whole the same plan of instruction as the Oberrealschule from the sixth form up to the lower second. But deviations as in the above-mentioned plan, are allowed.

Religion is, of course, the first subject upon the program, and we often wonder why it is that in America and in England it does not form part of the curriculum. We understand that in America the family or the clergyman of the parish is responsible for the religious life of the children, and the reason, we surmise, is that religious liberty is much greater than with us. I mean by that, the multiplicity of sects in America would demand such a large number of teachers in religion that it would be difficult to staff the school, not to speak of keeping order among them. Here only two religious branches are taken into consideration, the Protestants and Roman Catholics. If in some schools there are but few Catholics, there is no teacher of religion for them, but they are, of course, not forced

to take any part in the lessons in religion. In such cases religion is left to the family. Again, in parts where Roman Catholics predominate the Protestants must receive their religious instruction at home, and the same applies to Hebrew children. In what I shall have to say in regard to this subject, I shall deal first with the instruction of Protestants.

The general aim of religious instruction is to bring up the boys and girls in the fear of God, and, by explaining to them and teaching them the Holy Scriptures, to make them Christians who, by their religious convictions and their conduct in life, will exercise a wholesome influence upon the people. In the sixth form they are taught the tales from the old Testament, which are brought together in a reading-book. In addition to this, the first and third articles of faith, according to Luther's catechism, are explained to them and learned by heart, together with a small number of passages from the Bible, and four hymns.

In the fifth form (Quinta) the tales from the New Testament are taught in the same way. The second article of faith from the catechism is explained and learned by heart, and four new hymns, with a review of the work done in the sixth form.

In the fourth form the parts of the Bible and the order of the books in the Holy Scriptures are the subjects of instruction. Reading and explanation of passages from the Old and New Testaments follows, new hymns are learned, and the first three articles of faith are reviewed.

In the lower and upper third form Bible reading begins. The kingdom of God in the Old Testament and the New is shown by the reading and explanation of characteristic passages from the Bible. The fourth and fifth articles of faith are learned by heart, together with some Psalms and a few easy passages from the prophets. In the upper third the Sermon on the Mount is read, explained, and some of it is committed to memory. The history of the Reformation in Germany and the biography of Luther are also studied.

In the lower and upper second forms more difficult passages selected from the poetical and prophetic writers in the Old Testament are read and explained. The Sermon on the Mount is more thoroughly treated than in the third form. In the upper second the

explanation of the Acts of the Apostles is the chief subject of religious instruction, the lives of the apostles and other biblical persons being treated of, and some time is devoted to the history of the Christians of the later Roman Empire. The two higher forms study the history of the church; the development of the Roman Catholic church (Athanasius, and St. Augustine), the German missionaries, monasticism, scholastical and mystical movements, the Reformation, Pietists, rationalism, the union of the Protestant churches and the institution of the Protestant high church, the missionaries of the present day, and modern sects (Baptists, Methodists, etc.). The Gospel according to St. John and the epistles of the New Testament are explained, especially that of Paul to the Romans. An explanation of the Confession of Augustine, and instruction in morals and ethics, conclude the whole system.

It is very apparent that the regulations of the government are framed with an idea of bringing out clearly the ethical import of the teaching. The chief tenets of our faith represented in the articles are carefully taught, and the duties of a Christian made known to the pupils. In this system of religious instruction the Bible occupies the central place, and all other branches of instruction are treated as emanating from, and indeed leading to, it. As an introduction to the history of the church, we have the Acts of the Apostles, and in our church history we teach only the principal facts. These naturally consist of a sketch of primitive Christianity the victorious entrance of Christianity into the history of the world, the development of the church in the Middle Ages, the Reformation, and the development of the most important sects in modern times. In the *Gymnasium* the Greek Testament may be read, but the teacher must carefully avoid making a philological lesson out of a religious one.

The religious instruction for Roman Catholics has for its aim to acquaint the boys and girls with the doctrines and prescriptions, as well as the inner and outer life, of the church; to bring them up in the conviction of the truth and of the divine origin of Christianity in the church, and to profess this conviction by a life in and with Christ and his church, being always ready to confess this conviction.

In the sixth form the children are taught the necessary prayers and the catechism. They also read tales from the Old Testament

which, as in the case of the Protestants, are in a sort of reading-book. In the fifth form the second and third articles of the catechism are taught, treating of the holy commandments and the means of grace. They read new tales from the New Testament. In the fourth form the children are given the larger catechism, and there is a review of the Bible stories. In the lower third there is more study of the catechism, the explanation of the ecclesiastical year, and some Latin hymns and songs are learned by heart. In the upper third the study of the catechism is supplemented by the liturgy and a study of the holy sacraments. Church history begins in this form with characteristic biographies of noted men and women. In the lower second the general subject is what might be termed apologetics. The doctrines of natural religion, of divine revelation, of Judaism and Christianity, and of the sources of the Roman Catholic faith are taught the children. In the upper second the doctrine of God, creation, and salvation are treated, and the ecclesiastical history in biography is traced back to the time of Charlemagne. In the lower and upper first the dogmatical system is finished by the dogma of sanctity; particular attention is paid to the morals and to the endeavors of some people of the present time to undermine the holy doctrines of the church.

A certain degree of religious knowledge, faithful adherence to the church, and a firm conviction of the truth are the foundation upon which the religious building must be erected. The moral improvement so earnestly sought is furthered by the example of the teacher. A great many of the Roman Catholic pupils leave school after the lower second form is passed, and therefore it is the task of the teacher in this particular form to give the boys a short and yet comprehensive treatment of the Roman Catholic faith. The true moral life is held up to them as obedience toward the church which is a guardian of the divine doctrines, and in this faith there lies a particular charm against the movements of the present day which threaten to destroy all moral order and established faith.

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